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ADULT GUIDE

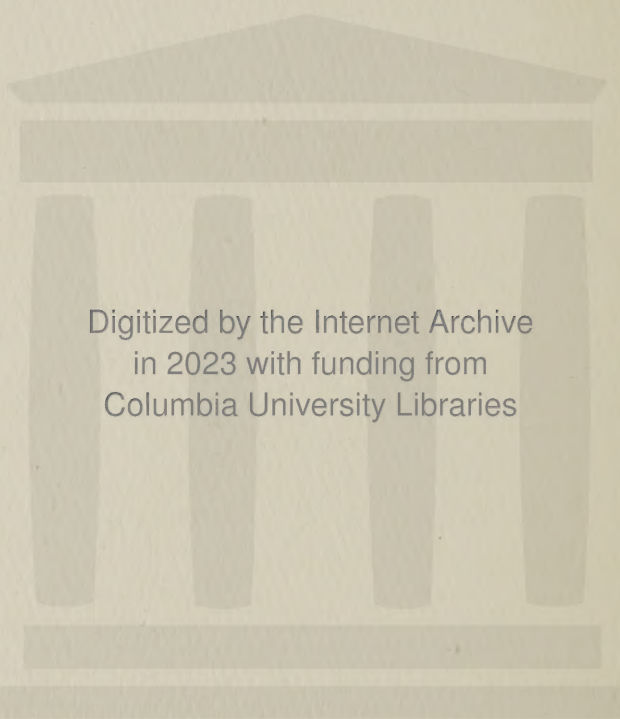
on

INDIA, PAKISTAN, AND CEYLON

BY IRENE A. JONES



Based on
the program
of materials
described on
the back cover



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Adult Guide on

INDIA, PAKISTAN,
AND CEYLON

by Irene A. Jones

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Bible quotations used in this Guide are from
the Revised Standard Version.

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A LETTER TO LEADERS

Where I Live

1954

Dear Leader:

You are the person I have been wanting to meet for many months! I can imagine that you are wondering why you ever permitted yourself to be in the position in which you now find yourself. But let's not worry about that. Someone or some committee must have "counted you worthy," so let's proceed from there.

. . . A thrill

This job is going to take you into one of the richest experiences of your life. India, Pakistan, Ceylon—doesn't it give you a thrill just to say the words and let your imagination play with them a bit? Three new nations, in a period of the world's development when changes in the destinies of many countries have been made. There have been few nations in the world that have achieved independence without war and serious disruption of most of the ordinary experiences in life. But, partly because of the wisdom of Great Britain and partly because of other factors at work in the world, these three countries achieved independence in a remarkably fine way. Not long ago I heard dramatized the story of Paul Revere and the circumstances that led to the American Revolution. The thought in my mind was this: independence and freedom have always been bought at a great price.

Why do you suppose so many magazines, newspapers, and movies have "discovered" the great peninsula of India and the countries on its borders? Probably the United Nations, the United States' Point IV program, the crucial location of these countries in the Asian scene, might be some of the explanation. To us as Christians, the peoples in these countries have been of great interest for years. Our interest is not only in political independence. You doubtless share with me a feeling of gratitude that many more people are now interested and willing to help. Would it be exaggerating to say that the Christian strength in India alone may be largely responsible for the future development of the Christian church throughout the world? I wonder if this idea thrills you—or challenges you—as it does me.

. . . What shall we try to accomplish?

I hope we can accomplish four things in this study: (1) develop an appreciation of India, Pakistan, and Ceylon and their place in the world; (2) learn to understand the Christian missionary movement and its work in India, Pakistan, and Ceylon; (3) measure and appraise the Christian accomplishments in these countries; and (4) decide what American Christians should try to do about these things in the future. If you have other aims for the course, by all means add them.

. . . What to do now?

Perhaps you are already well set in what you propose to do, but I should like to have you consider some plans that have been buzzing around in my head. Do you have a committee called by some such name as Committee on Missions, which can work with you? If not, why not organize one? It should include the persons best able to help you plan the six sessions, select additional leaders, plan

ways in which people will be invited and encouraged to come, decide how the study course will be financed and how books and materials can be sold, and set up the subcommittees needed to carry on these activities. The meeting and work of these committees may be almost as important as the whole study effort. It *has happened* that people who have helped in work of this kind have later served as missionaries themselves! And why not?

The six sessions are of basic importance, but after they are over, then what? Why not express the group's interest and enthusiasm by putting on programs as suggested on pages 34-43. Have you ever tried to interest the whole—*whole* church? Ask the minister to organize a missionary education committee representative of the whole congregation — men's and women's organizations, employed women, young adults, youth, and children. Then, under the sponsorship of this group, help set up a series of Church Family Night programs or a school of missions for all age groups.

A persuasive missionary education committee could interest groups such as the *college age church school classes*—what better potential for strengthening missionary service and interest; *men's brotherhoods*—wouldn't they be especially interested in the technical assistance program in India; *employed women*—many of whom are shining examples for womanhood in these countries; *young parents*—India's Christian Home and Family Life program should thrill them.

It does pay to advertise. Have you heard about the four-year-old boy who was served ice cream at the home of relatives and inquired almost scornfully, "Is this Seal-test? If not, I don't want it!" Or about the doctor who had difficulty in getting children to eat prescribed foods unless they were recommended by Howdy-doody? You will advertise, won't you?

. . . *What have we to help us?*

The six discussion Sessions to follow are based essentially upon these three books:

- I. *Under Three Flags*, by Stephen C. Neill. This book by the Right Reverend Stephen C. Neill, a Britisher who was for many years a missionary in India, is a stimulating study of India, Pakistan, and Ceylon and their problems. It is the basic book.
- II. *Face to Face with India*, by Roland E. Wolseley. Mr. Wolseley is a profesor of Journalism at Syracuse University and recently helped to set up a Department of Journalism at Hislop College, Nagpur, India. This book is an entrancing revelation of India through her people. The story interviews are ideal for dramatization or reporting.
- III. *Jeep Tracks*, by Helen L. Bailey. Miss Bailey's book is a personal, realistic account of the trials and triumphs of an evengelist in Andhra. It is full of vignettes excellent both for storytelling and for reading aloud.

Further information about these three books will be found in the Bibliography on p. 44.

Other materials that will be helpful in the study are:

- I. Audio-visual materials, listed on p. 47. Plan the use of audio-visual materials as early as possible. Order them as soon as dates can be fixed for your programs.
- II. Plays, maps, and other materials listed on pp. 46-47.

Your denomination has additional materials. Secure them by writing to your Board of Foreign Missions.

So much is being done in the matter of working with groups these days that I should like to mention as references on methods the following: *How to Work with Groups*, by Audrey and Harleigh Trecker, Woman's

Press, 425 Fourth Ave., New York 16, N. Y., \$3.00; *Informal Adult Education*, by Malcolm S. Knowles, Association Press, 291 Broadway, New York 7, N. Y., \$4.00.

. . . Now to work

Perhaps the two words "faith" and "patience" are the key to our whole study of India, Pakistan, and Ceylon. As Christians we have *faith*—we must have, or why go on?—faith that God is at work in these countries and that he has given us a share of responsibility in helping him and these peoples. As Christians we must have *patience*, patience to let God work in his time and patience with the peoples of these great lands as they learn to find God's way for them.

Now let's employ faith and patience in enlisting people to participate in presenting the Christian concern for India, Pakistan, and Ceylon. Here are detailed assignments to be given to your helpers, who will make preparation for Session I long before the day of the meeting.

Assignments for Session I

I. Select an India Reporter, who should be prepared to present answers in ten minutes to the following questions:

1. How did India achieve independence? See Neill, Chapter I.
2. What is India's form of government? See Neill, p. 11.
3. What are two or three pressing political problems? See Neill, Chapters I and IV; Wolseley, Chapter VII, and your newspaper.
4. What is the nature of Hinduism? See *Introducing Hinduism*, by Malcolm Pitt (included in Bibliography, p. 44) and Wolseley, Chapter VIII.

II. Select a Pakistan Reporter who should be prepared to present answers in ten minutes to the following questions:

1. How did Pakistan achieve independence? See Neill, Chapter I.
2. What is Pakistan's form of government? See Neill, p. 12.
3. What are two or three pressing political problems? See Neill Chapters I. and IV., and your newspapers and magazines.
4. What is the nature of Islam? See *Introducing Islam*, by J. Christy Wilson, pp. 20ff (included in Bibliography, p. 44).

III. Select a Ceylon Reporter who should be prepared to present answers in ten minutes to the following questions:

1. How did Ceylon achieve independence? See Neill, Chapter I.
2. What is Ceylon's form of government? See Neill, p. 12.
3. What are two or three pressing political problems? See Neill, Chapters I. and IV.
4. What is the nature of Buddhism? See Neill, Chapter IV:120. Look up information on Buddhism in any encyclopedia.

IV. Choose a recorder to work with the reporters as suggested in the session plan.

Note: Resource materials for the leader will be found in every session plan under the heading "Resources" and preparatory assignments under "Introductory Preparation of Leader."

DISCUSSION SESSIONS

I: THREE FLAGS AND WHAT THEY STAND FOR

Aim:

To understand the political and religious situations in India, Pakistan, and Ceylon.

Resources:

Neill, Chapter I

Wilson, *Introducing Islam*

Wolseley, Chapters VII, VIII

Pitt, *Introducing Hinduism*

Introductory Preparation of Leader

Read the entire Neill book and study Chapter I. Few countries in the world are as greatly influenced by religion as are the three in this study. Familiarize yourself with the major religions of India, Pakistan, and Ceylon by reading Wilson and Pitt. Become well acquainted with all the resources in order to help those who accept assignments. You need to be prepared to guide the discussions.

When you send out invitations and publicity, ask everyone to scan daily papers and magazines for articles about these countries; encourage your group to be alert to listen to radio programs and observe television programs that will give pertinent information.

Before Session I, assign to each of three reporters the responsibility for making brief statements as outlined on pp. 7-8. These reports may be the basis for a comparative study of the three countries. Refer frequently to the wall map of India, Pakistan, Ceylon, and Burma (see p. 47).

Plan definitely throughout the course to help the group develop an attitude of sympathetic understanding toward the peoples of India, Pakistan, and Ceylon and to look upon them as an urgent challenge to Christians.

Worship Suggestions

Instrumental Prelude: "America the Beautiful" (group standing).

Call to Worship: "Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." (R. S. V.) Let us worship him, the one true God.

Scripture: Acts 10:34-43 (R. S. V.).

Prayer: Let us pray for America, expressing gratitude for her Christian heritage; let us pray also for the nations and peoples of the earth, that all may come to worship God.

Alternate Suggestion

Plan a devotional period using the poetry in *The Cross Is Lifted*, by Chandran Devanesen.

Group Discussion

Setting: Actual flags of the three countries to be discussed, with the American or Canadian and the Christian flags, should be displayed if possible (See p. 47 for information about flags. Allow yourself three weeks to get them.) If it is not possible to have all the flags needed, drawings of them might be prepared on poster size cardboard or on large pieces of new wrapping paper.

As an introduction to the discussion, let one member of the group give an interpretation of each flag, American or Canadian, Indian, Pakistani, Ceylonese, and Christian. The Indian flag has three horizontal stripes, saffron, white, and dark green, with the twenty-four spoke wheel of law of Asoka, an Indian emperor of the third century B. C. Saffron means courage and sacrifice, white means truth and purity, green means faith and chivalry. The Pakistani flag is dark green and white, standing for peace and prosperity. In the green portion is the crescent that has been used for many centuries as a symbol by Islamic countries and which stands for progress. The five-pointed star represents knowledge. In the flag of Ceylon the green strip represents the Muslim community and the saffron the Tamil community. The lion on the background of red, with the four finials at the four corners, was the standard of the ancient Singhalese kings. The finials represent the leaves of the Bo-Tree, which have strong religious associations to the Buddhists, who constitute 60 per cent of the population. The national flag is therefore a composite representation of the several communities that constitute the Ceylonese nation.

Presentation: Each reporter will present briefly what he has learned about the questions assigned on pp. 7-8. During the reports let a recorder list the important points in parallel columns on a blackboard (if one is not available, large sheets of wrapping paper and colored crayons can be substituted). As the variations in national situations are revealed, it will become rapidly apparent why the countries are not able to meet their problems in the same way. Display the map of India, Pakistan, and Ceylon. Refer to it frequently.

Alternate Plan

Use the filmstrips. See p. 47.

Questions for Discussion

The group should be able to discuss the following questions on the basis of information received from the reporters, their reading of Neill, Chapter I, and general knowledge. Cover the questions quickly, and sum up the group opinions. If some points produce confusion, promise to have them cleared up at the next session.

I. What characteristics of the three nations are revealed in the manner of their gaining independence? Record the opinions of the group on a chart, in the manner shown here.

| | India | Pakistan | Ceylon |
|-----------------------------|-------|----------|---------|
| Common sense or passion | Pa. | Pa. | C. S. |
| Peaceful or warlike | War. | War. | P. |
| Cooperative or isolationist | Coop. | Iso. | Coop. |
| Self-controlled or riotous | Riot. | Riot. | S. C. |
| Patient or impatient | Imp. | Imp. | Patient |

II. What are the chief differences in the three governments? How does a secular state differ from an Islamic state?

III. What political problems are common to all three? Overpopulation? Pressure from abroad? Unrest within?

IV. How are the religions of these countries related to (1) nationalism, (2) international affairs, and (3) personal life?

V. What is the present status of the Christians in India, Pakistan, and Ceylon? How will their conversion from Hinduism affect their ideals and motives?

Summary by the Leader

Sum up the discussion in telling the story of a Hindu family from Wolseley, p. 166. Announce that the next

session will be devoted to a consideration of health and poverty in India, Pakistan, and Ceylon.

Assignments

I. Ask two members to present in dialogue form "Two Farmers," from Wolseley, Chapter III:75.

II. Appoint three reporters to describe:

1. The food situation. See Wolseley, Chapter III:73; Neill p. 33; and Bailey, "Water."

2. The health situation. See Wolseley, Chapter IV:83; Neill p. 40; and *New Hearts—New Faces*, the story of the battle with leprosy.

3. The labor situation. See Wolseley, Chapter 1:8.

The reporters may include items from newspapers and magazines, presenting them as television newscasters. Use the map, pictures, and cards.

III. Ask a person with dramatic ability to impersonate Sister Violet and tell her story. See Wolseley, pp. 88.

IV. If the alternate plan to use the new film, "The Village of the Poor," is followed, be sure to order it as early as possible from your denominational distributor.

II: WE HAVE THE RIGHT TO EXPECT—WHAT?

Aim:

To understand the major social and economic problems in India, Pakistan, and Ceylon.

Resources:

Neill, Chapter II

Wolseley, Chapters I, II, IV

Bailey, "Water," "Balm in Gilead"

Introductory Preparation of Leader

Review the chapters named in Neill and Wolseley. If possible, read *The Land and the Well*, by Hilda Wernher, and *House of Earth*, by Dorothy Clarke Wilson. (See the Bibliography, p. 45.)

Always keep in mind that the knowledge sought through this discussion is to be presented in the light of its significance for the overseas mission of the Christian church. Arrange carefully for the showing of the film if it is to be given; encourage sympathetic watching so that the problems it reveals may be understood.

Worship Suggestions

Hymn: "O God, Our Help in Ages Past."

Call to Worship: "Now to Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be glory in the church and in Christ Jesus to all generations, for ever and ever, Amen."
(R. S. V.)

Reading: Before reading the following poem the worship leader should suggest that the members of the group listen with eyes closed so that they may try to visualize the situation that is pictured by the author and feel its pathos.

Lord,
hear us, we pray Thee
for the young men and women of India.
Give them strong and healthy bodies
with which to fight the demons of disease
that ravage our land.
Give our young men broad shoulders and
full chests
and give both grace and strength to our
young women.

Give them clean vigorous minds
that are free from the menace of superstition
and the canker of prejudice.
Endow them with the power of reason
and sharpen their intellect
but fill them with humility

Give to them an abundant love for country,
a patriotism that is free from sentimentality.
Hold Thou ever before them the ideal of service,
give them a willingness for cheerful sacrifice.
Give them a strong determination to rid us
of our manifold evils,
but temper their hatred for wrong with goodwill.
Make them bridge-builders between the communities
and peace-makers for Thee

Give them wide horizons
that they may see beyond our country a planet
and beyond the planet the stars
and over and around them
and in and about them
the kingdom of which Thou art Lord . . .

Excerpt of "A Prayer for the Youth of India," from
The Cross Is Lifted, by Chandran Devanesen. Copyright,
Friendship Press, 1954.

Scripture: Matthew 25:34-40 (R. S. V.)

Prayer: That the Christian ministry to the peoples of these countries may be sincerely and speedily rendered.

Group Discussion

I. *Dialogue:* "Two Farmers," Wolseley, Chapter III:00. Since the two persons who are to impersonate the two farmers have become sufficiently familiar with the living situation, the village problems, and government plans, they should be able to give, through dialogue, a good interpretation of the farmer who farms his land

and the farmer who does not. Strength may be added to this by conversation that reveals the farmer's problems.

II. *Three Reports*: Perhaps five to ten minutes each will be enough for the reporters to talk about food, health, and labor.

The leader can break up these reports by asking of each reporter in a conversational manner the following questions:

1. What natural forces affect this problem, *e. g.*, climate, overpopulation, and so on?

2. What is Christianity doing about this problem?

III. *Impersonation*: The story of Sister Violet may be told to illustrate how national Christians respond to the challenging situations confronting them.

IV. *Discussion*: The leader may draw out discussion from the group by asking:

1. What have we a right to expect in the matter of food? Have Asian Christians the same right? What is our mutual responsibility and what are we doing about it?

2. Ask the same questions with respect to health and work. Show as many examples as you can find of how Christians carry out their responsibility and so help secure human rights.

Alternate Plan

Use the film, "The Village of the Poor."

Closing Prayer

That the Christian witness may be directed to the whole of life, in the name of Christ.

Assignments

- I. Prepare the "selection quiz" by mimeographing it, writing it on a blackboard, or simply by having ready a

copy that you will read slowly, allowing time for each person to record a choice.

Be prepared to discuss the questions that produce some confusion or disagreement.

II. Appoint two reporters to present:

1. Current news.

2. Stories about India, Pakistan, and Ceylon from recent magazines.

III. Assign four stories, with an introduction for each, to members of the group. For details, see Session III, p. 19.

IV. Ask all to read Neill, Chapter III.

III: WHAT OF THE CHRISTIAN CHURCH?

Aim:

To understand and appreciate the nature of the Christian church in India, Pakistan, and Ceylon.

Resources:

Neill, Chapter III

Bailey, "Light Has Come," "Little David"

"Memories," "Out of the Depths"

Introductory Preparation of the Leader

Review the previous discussion by preparing a selection quiz, using statements like the following. Be sure to base your quiz upon the subjects stressed in Sessions I and II. Ask members to circle the number of the ending that makes the sentence correct. Allow only a few minutes. After answers have been completed, discuss the statements that puzzled the group.

I. The wheel of Asoka is (1) a Ceylonese bicycle, (2) a Pakistan water wheel, (3) a symbol on India's flag.

II. India is (1) a dominion, (2) a secular republic, (3) an Islamic state.

III. Pakistan is (1) a sovereign nation, (2) a province of India, (3) an island in the Indian Ocean.

IV. Ceylon is (1) a disputed territory, (2) a sovereign island, (3) the capital of Pakistan.

V. Islam is (1) the worship of a pantheon of deities, (2) the worship of Buddha, (3) the religion founded by Mohammed.

VI. In the struggle for independence, Ghandi advocated (1) Christianity for India, (2) homemade loin-cloths, (3) resistance through non-violence.

VII. Famine is caused in India and Pakistan by (1) the laziness of the farmers, (2) the failure of the rains, (3) lack of tractors.

VIII. The basic food of Pakistan is (1) wheat, (2) yams, (3) jute.

IX. Ceylon is famous for (1) spicy breezes, (2) tea, (3) monkeys.

X. Pakistan is receiving help from (1) Mutual Security funds, (2) jeeps, (3) Soviet agents.

Correct answers are: I (3); II (2); III (1); IV (2); V (3); VI (3); VII (2); VIII (1); IX (2); X (1).

Group Discussion

If the session begins informally with the selection quiz, continue informally by calling for the news reports.

I. *Reports.* One reporter will carry forward interest aroused about political, social, and economic affairs in the three countries by reporting stories gathered from recent newspapers, radio and television broadcasts.

The second reporter will relate stories appearing in current magazines.

Encourage questions and discussion, but lead on soon to the chief topic for consideration, the Christian church.

II. *Four Stories of the Church*. The leader or some designated person may present an introduction of background information leading up to each story. The stories may be told by one of four persons. The more participants, the better is the meeting.

1. Introduction: "Three Christian Groups," Neill, Chapter III; story: "Memories," Bailey.

2. Introduction: "A Village Church," Neill, Chapter III:80; story: "Light Has Come," Bailey.

3. Introduction: "The Living Word in Living Languages" and "Call to Renewal," Neill, Chapter III:84; story: "Little David," Bailey.

4. Introduction: "Not Many Noble," Neill, Chapter III:69; story: "Out of the Depths," Bailey.

Worship Suggestions

The fourth story, "Out of the Depths," has such a fine spiritual quality that the teller may make it a devotional experience. Probably the meeting should conclude with a prayer of thanksgiving for the body of Christ, which is the church, a verse of "The Church's One Foundation," and the benediction.

Assignments

I. Ask all to read: Neill, Chapter IV
Wolseley, Chapter II
Bailey, "A Flower"

II. Procure explanatory material on Christian colleges in India, Pakistan, and Ceylon. This may be obtained from a variety of sources: *e. g.*, *Wrought by Prayer*, the booklet prepared by the General Department of United Church Women of the National Council of Churches contains information about the colleges that are supported

through World Day of Prayer contributions. Colleges that maintain offices in the United States will be glad to furnish information through these offices. For instance, Madras Women's Christian College, St. Christopher's Training College, and Vellore Medical College all have offices located at 156 Fifth Ave., New York 10, N. Y.

III. Invite to Session IV some public school administrator or teacher who is aware of the regulations that are in force in the public school system in the U. S. A. His comments in the study on education will be helpful.

IV. Arrange for the summary reports to be used in Session IV; you may use all the reports suggested on p. 23 or only those suited to your group.

V. Ask several members of the group to be ready to lead in prayer during the worship period.

Alternate Plan

One interviewer and three persons may impersonate Rebecca, Louis Vendrine, and Sahasrabudhe. See p. 25.

IV: HAVE YOU MADE A DENT?

Aim:

To assess the place of Christian education in the overseas missionary program; to discover ways in which Christian education has helped in the evangelization of peoples and in the development of indigenous churches.

Resources:

Neill, Chapter IV
Wolseley, Chapter II
Bailey, "A Flower"

Introductory Preparation of the Leader

The question, "Have you made a dent?" was posed by an intellectual American woman, not actively interested in the church, to a mission board secretary, in personal conversation. The context was a discussion of India and her place among the nations, her problems, and the attempts being made to solve them. The inference was, of course, that what had been done in the Christian program had been insignificant in the light of the needs. The members of the mission study group might attempt to find out during this session to what extent a "dent" has been made.

Pertinent information will be found in the following statement, which gives a brief survey of the status of education sponsored by the Government of India in 1953:

The Indian Constitution provides for free and compulsory education for all children between the ages of 6 and 14. Special schemes for imparting basic education are being introduced throughout the country. Mobile schools, audio-visual units, and traveling libraries are planned for the countryside. Night classes are being opened for additional education. Emphasis is being placed on vocational training and technical education. The medium of instruction is being progressively shifted to local languages.

There are 30 universities in India; affiliated to them are 649 colleges—456 devoted to arts and sciences, 25 to engineering, 35 to medicine, 22 to agriculture, 32 to commerce, 37 to law, and 42 to teacher training.

There are over 19,000 secondary schools, many of which are aided by the state, while others are run exclusively by the government.

The total expenditure on all types of education is now \$210,000,000.00. The total number of students in India is about 24,000,000.¹

¹ From the pamphlet, "About India," produced by the India Embassy, Washington, D. C., Jan. 26, 1953.

And these excerpts reveal something of a similar situation in Pakistan:

Education is now recognized as a fundamental human right and in many advanced countries of the world free and compulsory education up to the secondary stage has been provided. Since Pakistan's resources in money and trained personnel are severely limited, she has accepted the provision of free and compulsory primary education of 5 years duration as the responsibility of the state

But the aim [of secondary education] is to reorganize secondary education so as to make it a complete stage in itself and not a mere feeder to university education as it is today

In view of the increasing number of Pakistani students going to London for the advanced studies and the growing shortage of accommodations there, the government have sanctioned a proposal for the establishment of a hostel for Pakistani students in London at an estimated cost of £s 28,000 non-recurring and £s 4,000 recurring. The hostel will be used as a transit camp for our scholars and will also serve as a center for the social, cultural, and educational activities.¹

Christian education as related to the missionary task of the church is passing through a critical period. Institutions have been faced with four serious problems: namely, Islamic worship, religious instruction, textbooks, and management.

A memorandum was jointly presented by Christians in East Pakistan, asking for certain rights in the sphere of education.

Christian institutions were thus exempted from the daily Islamic worship.

The question of Islamic instruction, or *Diniyat*, in Christian institutions has not yet been fully settled.²

In the light of this information, which reveals that education has become a major item for national govern-

¹ *Five Years of Pakistan*. Karachi, Pakistan Publication, 1952, pp. 157-165.

² *The Church in Pakistan*, by the Very Reverend A. Thakur Das. *National Christian Council Review*, Vol. LXXIII, No. 1, Jan., 1953.

ments in these countries, it is important for Americans to realize the situation in our own country. Any good history of education in school or town library will give sufficient material for this understanding.

If possible, have selected individuals in the group prepared to bring summary reports on the following:

I. The influence of the Christian church in early American education.

II. The plan and work by which American Protestant women led in the development of Christian colleges for women in the Orient, particularly in India; the work of foreign mission boards in this field in general.

III. The influence that a government may exert on the educational philosophy and plan in a country, especially in a religious state like Pakistan.

IV. An account of the way in which Gandhi influenced educational progress in India, especially through the plan of basic education. The material in Neill, Chapter IV, and Wolseley, Chapter II, will be helpful for this study.

Worship Suggestions

Hymns: "O for a Closer Walk with God"; "O Master, Let Me Walk with Thee."

Scripture: Divide the group into two sections and have them read antiphonally a and b sections of the verses in Psalm 103 (R. S. V.).

Prayer: By members of the group—requested in advance.

Hymn: "Lord of All Being, Throned Afar."

Group Discussion

Setting: On a map of India, Pakistan, and Ceylon, have the locations of the Christian colleges marked and identified.

I. Call for the first report on the influence of the Christian church in early American education; after it has

been given suggest to the group that the facts be kept in mind as the basis for comparison in understanding the development of the Christian education program in India, Pakistan, and Ceylon.

II. Call for the report on the development of Christian colleges for women in the Orient; relate this to the continuing support through prayer and gifts on the World Day of Prayer. Compare the Christian colleges for men and for women, noting the trend toward coeducation in these countries today.

III. Call for opinions about the influence on education that is exerted by the Federal and state governments in our own country. For this, it would be well to ask for a statement of principles from the public school administrator who is present. If this discussion is not well controlled, it may easily lead to political discussion, which has no particular significance in building an understanding of the educational problems for churches and schools in mission lands. Later ask for the presentation of the third report, which is to demonstrate the influence that a government may have on education in a religious state.

IV. Call for the report on the system of basic education proposed by Gandhi, and relate its implications to the problems in mission schools.

V. Conclude the discussion by pointing out some of the problems that have arisen in Christian educational institutions in these countries, with such questions as:

1. Is education alone powerful enough to make a basic difference in countries like India?
2. How can foreign missionaries help solve educational problems without being considered interlopers?
3. Should Americans continue to expend money for support of these institutions?

4. What should missionaries do about government restrictions?

5. What is the relation of Christian educational institutions to the development of the indigenous churches?

Closing Prayer

This should be led by the pastor, a missionary, or a Christian educational leader who is present.

Alternate Plan

Three Wolseley Interviews. One person will be Mr., Mrs., or Miss Wolseley, the interviewer. Before beginning an interview, give the group some introductory background. Work in facts and statements from Neill, Chapter IV, "Trained Leadership," and Wolseley, Chapter II:1-2. The three persons to be interviewed will impersonate Rebecca, Louis Vendrine, and Sahasrabudhe. During an interview the persons concerned will not talk directly to each other, but will address the back of the room, as though they could see against the rear wall the characters they are impersonating. No gestures should be used.

I. Rebecca of Mecosabagh. Following a short introduction, the interviewer will ask Rebecca leading questions such as: "Rebecca, will you please tell us how you came to be a Christian teacher?" "Now will you tell us something of the work you do as a teacher?" Agree on the questions together and practice until you feel secure in the parts. The story is found in Wolseley, Chapter II.

II. Louis Vendrine. Follow a similar procedure. See Wolseley, Chapter II, "The Empty, Waiting Mind."

III. Sahasrabudhe. Follow the same procedure. If the name is too difficult, shorten it to "Hasra," or choose another. See Wolseley, Chapter II, "The Here and Now Man."

Conclude by telling the story of "A Flower," Bailey.

Assignments

- I. Ask all to read: Neill, Chapters III, IV
Bailey, "Eternal Life," "This Do in Remembrance"
That the World May Know, by
C. W. Ranson, Chapter VIII, Part
III (See the Bibliography, p. 45.)

- II. Select those members who will participate in the symposium planned for Session V; ask them to discuss the limitations each will accept for his presentation.

V: THE CHRISTIAN WITNESS

Aim:

To give as nearly accurate a report as possible on the growth of the Christian church in India, Pakistan, and Ceylon; to study some of their problems and thereby learn ways in American churches can help.

Resources:

Neill, Chapter IV
Wolseley, Preface
Bailey, "Eternal Life," "This Do in Remembrance"
Ranson, Chapter VIII, Part III
Map of India, Pakistan, Ceylon, and Burma

Introductory Preparation of Leader

Discussions V and VI are probably the most important in the whole series. A number of years ago a book

was written entitled *The Church Takes Root in India*. The consideration of the fact that the church has taken root in India is very important. If possible, it might be well to ask members of the group to write out—at least for themselves—their own idea of what the *church* is, and what in their judgment makes it take root.

The suggested plan for this discussion is to conduct it as a symposium. The leader, or one appointed by him, may serve as chairman. Each of the speakers should present his material according to a predetermined schedule and order, and the chairman should lead the general discussion. He should appoint one person or a small Findings Committee to make a summary report.

Worship Suggestions

Hymns (suggestive of the life and work of the church): "God of Grace and God of Glory"; "The Church's One Foundation"; "Oh, Where are King and Empires Now?"

Scripture: Simon Peter replied, "You are the Christ, the Son of the living God . . . and on this rock I will build my church, and the powers of death shall not prevail against it." (*Matthew* 16:13-18 R. S. V.)

Poem:

THE CROSS IS LIFTED

Two thousand years have slipped by
like freshets in the Ganges
since St. Thomas came to our land.
Here, though the cross is lifted
amidst the paddy fields and coconut palms
and white-clad Christians flock to the churches
when the bells call them to worship;
our wise men have not yet seen the star
and the manger of Bethlehem
is not yet the cradle of our land.

But Christian hope never dies
and the ends of the strands of destiny
are held safe in the hands of God.

Pass it on to the ends of the earth!
Christ is the answer—Ours! Yours!

From *The Cross Is Lifted*, by Chandran Devanesen.
Copyright, Friendship Press, 1954.

Alternate Suggestion

Instead of the poem, you may prefer to have someone tell the story "Eternal Life" from Bailey.

Prayer: That God may bless and lead wisely the churches that have been established in the name of Christ.

Group Discussion (Symposium)

Setting: With the leader, or some person named by him, serving as chairman, the members of the symposium should sit together, facing the group. The chairman should state that the aim for this session will be to gain an understanding of the extent to which the Christian message has taken root in India, Pakistan, and Ceylon, and an understanding of the remaining problems that face the churches in these countries. This will lead to some thinking of the ways in which American churches can assist the Christian leaders in meeting these problems.

The map should be conveniently displayed so that as the speakers refer to the different areas the group may have a clear understanding of the relative locations and strengths of the various mission operations. The speakers should have carefully studied Chapter IV in Neill and the Preface in Wolseley; they will find Wilson's *Introducing Islam* of help in this study also.

A suggested division of content is as follows:

First Speaker: A survey of the work of the church in these countries. See Neill, Chapter IV, "The Work of the

Church," and materials from your Board of Foreign Missions.

Second Speaker: A report on the way in which the Christian message has been received by various groups within the social structure of these countries. This should include an explanation of the reasons for the stronger response in some groups than in others and for the kinds of ministry given. See Neill, Chapter IV, "Reactions to the Western Impact."

Third Speaker: A report of the recognized weaknesses and strengths of the Christian church in these countries, a statement of the problems that face the leaders and churches as a whole, and some recommendations of ways in which American churches may help. See Neill, Chapter IV, "Lay Folks Take a Hand," and Ranson, Chapter VIII.

Summary Report: The report of the Findings Committee may be presented as quickly as possible. The group may address questions to the members of the symposium during the time that the committee is preparing its report, which need not be too formal nor lengthy. If it is possible, this summary may be presented in such a way that the group will feel that *despite its weaknesses*, the church of Christ will prevail. This may be achieved if the report concludes with the reading of "This Do in Remembrance of Me," from Bailey.

Assignments

I. Ask all to read: Neill, Chapters V, VI
Wolseley, Chapter VIII

II. Choose three or four members of the group who will come prepared at the next session to describe briefly some Christian national they have known, someone who has proved that he had Christian courage.

III. If more than one denomination is represented in

the group, ask that representatives of the several denominations bring to the next session a report on the overseas missionary needs of their own fields.

IV. Encourage the reading of denominational literature and Christian journals for an understanding of the attitude of leaders of the younger churches toward Christian missions.

VI: DARE WE GO ON?— NAY, DARE WE NOT?

Aim:

To understand the present movement toward church union in India, Pakistan, and Ceylon, to realize the reasons for this, and to consider the relationship of American churches to it; to understand some of the conditions that have led to changes in mission policies; to discover the ways in which America can *still* help in the evangelization of these countries.

Resources:

Neill, Chapters V, VI
Wolseley, Chapter VIII

Introductory Preparation of Leader

Review thoroughly Chapters V and VI of Neill. Acquaint yourself as much as possible with the current developments in church union, such as the Church of South India. If possible, discuss with your denominational missionary or mission board secretary the changes in India, Pakistan, and Ceylon that have been responsible for changes in mission policies, and attempt to enlarge the list that Neill has suggested.

Be prepared to help the members of the group to understand how the American churches can help without exerting control. This may have to be done against some strong opposition that seems justifiable in the light of current political and nationalistic reactions. Have in hand some definite recruitment needs of your denomination for overseas missionaries.

Worship Suggestions

Hymns: "Rise Up, O Men of God."

Scripture: Luke 14:15-33 (R. S. V.).

Prayer: That the members of the group may realize fully their personal responsibility toward the tasks of the Christian church.

Accounts of Christian Courage: Provide time for three or four of the members to tell briefly of Indian, Pakistani, and Ceylonese Christians they have known who have demonstrated that they have left all to follow Christ.

Hymn: "Lead On, O King Eternal."

Group Discussion

Review: The leader may review the discussions that have been held about the countries, health and economic problems, the contributions of Christian education, the growth of indigenous churches and the problems that they face. Indicate that much of this has been necessary background for understanding the present day opportunity and challenge for Christian missions in these countries.

Discussion: Pose to the group, for general discussion, such questions as the following:

I. What is the significance of Neill's statement (Chapter V:147) that "the representatives of the younger churches . . . appealed earnestly to leaders in the home churches and in the mission board not to stand in the way

of union, which in the West might seem a luxury, but which in the East is a matter of extreme urgency”?

II. What conditions in other parts of the world have influenced India, Pakistan, and Ceylon in such a way that the kind of missionary service of fifty years ago is no longer possible? What conditions in these countries have necessitated changes? What changes?

III. What type of missionary will be needed in the future? What must be his central task?

IV. What are the most constructive ways in which American churches can help?

Conclusion: It has been said that the most successful learning situation is one in which the people themselves are changed. It may be possible, therefore, to test this out by providing an opportunity for the members of the group to give expression to ways in which their opinions have been changed, their appreciation for these countries and their people increased, their understanding of and response to the compulsion of the Christian gospel enlarged.

Closing Prayer

(If there are in the group young people who might be challenged for missionary service, do not overlook the possibility.)

Alternate Plans

I. *Drama.* Use one of the new plays by reading it in the group, by doing a walk-on rehearsal, or by getting a group to stage it. See the Bibliography, p. 47.

II. *Filmstrips.* There are two new filmstrips: *India—My Country* and *Today in Pakistan*. See the Bibliography, p. 47. If you did not follow the alternate suggestion in Session I, use these filmstrips to summarize and climax your group work.

III. In any case, use part of the last meeting as a planning session. How can you be useful in the church in awakening interest and zeal in the Christian program in India, Pakistan, and Ceylon? Try these suggestions for group reaction:

1. Circulate books for adults, young people, and children as widely as possible. Get them read in the homes.
2. Invite a national or a missionary to spend a week end with you. To get in touch with students from India, Pakistan, and Ceylon write the Committee on Friendly Relations among Foreign Students, Room 1305, 291 Broadway, New York 7, N. Y. Ask this organization for the name and address of the Foreign Student Adviser in the college nearest you. You will also receive "Hints to Hostesses," which will help you cope with situations you may not foresee. Please send 10 cents for handling cost.
3. Help stimulate the planning of a Church Family Night series or a School of Missions. Don't stop with six sessions. Stir up the whole church. Ask your minister about that Committee on Missions described in the Introduction to this Guide.
4. Have a course on India in the Vacation Church School, or in extra sessions of Sunday school classes.
5. Tell other program groups about the filmstrips, film, and drama. High schools and many community clubs and program groups may be interested.
6. Send a strong delegation to next summer's missionary institute.
7. Put the peoples of the three flags in your prayers and budget.

POPULAR PROGRAMS

I. Film Night

A highly recommended film is included in the list of Audio-visual Materials, p. 47, which may be used to highlight congregational or other large missionary gatherings. Introduce the film by describing the purpose and program of materials for the study of India, Pakistan, and Ceylon. Use the large colored posters in the Display Packet to lend atmosphere. (See p. 46.)

In planning a devotional period, make liberal use of the poetry in *The Cross Is Lifted*. (See the Bibliography, p. 44.)

For smaller groups use the filmstrips. (See p. 47.) Filmstrips are ideal for introducing a subject for discussion. When questions are asked, answers may be given by resource persons who have followed a course of study as outlined in the six sessions of this guide. Films and filmstrips are no substitute for study, but they are part of the study materials and are especially useful in gaining a hearing from people unwilling to follow several study sessions.

II. Drama Night

Two new plays (see p. 47) make possible a big occasion. Order sample copies for your drama group. Let them stage a play while you provide an audience. If you have no drama group, give the young adults a chance at

one play or both. Your high school probably has a speech or drama department. The teacher in charge will appreciate sample copies of the plays. This is missionary education beginning at home.

III. Storytelling Bee

Every community has groups eager for new program material. A wealth of stories is available in *Face to Face with India* and *Jeep Tracks*. Let the storytellers be costumed in keeping with their stories. Link the stories together with a commentary by a light-witted master of ceremonies, and many invitations will come for repeat performances. Use story telling to spread Christian interest in India, Pakistan, and Ceylon throughout the community.

IV. The Bible Under Three Flags

This program may be used by a college group, young adults, or by employed women who appreciate accomplishment wherever it is found. Ever since the days of William Carey, the first of the modern missionaries in India, missionaries have reduced languages to writing and translated the Bible so that all people may have access to the Word of God. It will be revealing to present in story form the conquest of languages made by Christian missionaries and the conquest of cultures achieved by God's Word. Two prime sources are *Great Is the Company*, by Violet Wood, and *The Bible in World Evangelism*, by A. M. Chirgwin. The latter will be ready in June, 1954. It answers the question "What hath God wrought?" in terms of the Word that is still sharper than a two-edged sword. See the Bibliography, p. 45.

In almost any community in the United States, it will be possible to bring together copies of Scripture available in languages other than English. A display of these can be

strikingly arranged and the persons who own the copies or are interested in them may be invited to make explanations about them.

In some sections of India pioneer work is still being done in the matter of Scriptural translation, particularly among the hill tribes of Assam.

Another means of demonstrating the contribution of missionaries in the translation of the Scriptures could be to have several persons recite passages from the Bible in other languages and give briefly the history of the translation of the Word into those languages.

V. Do You Have the Answer? (A Socio-drama)

One of the best ways to understand a situation is to place oneself in another's place. A socio-drama is a play in which a situation is created demonstrating conflict. As the situation is still lacking a solution, various members of the group may be assigned roles as the contenders in the different settings; each is to participate as realistically as possible to try to find a solution. A men's group may be interested in finding an answer, if not *the* answer, to some of the problems in the situations described below:

1. *The Christian Witness:* Two young men in Ceylon are discussing a very vital matter that concerns one of them intimately. The first is a Buddhist lawyer who is frequently employed by Christians living in the city of Jaffna, Ceylon. The other is an Indian Christian whose citizenship is now in question because of developments since the coming of independence to Ceylon (see Neill, Chapter I). The Indian has sought the counsel of the prosperous Buddhist lawyer. The procedure that the lawyer suggests appears to the Indian to be un-Christian. What should he do?

2. *Support of Local Churches:* India and Pakistan are

lands of villages—small nucleated villages in which people are bound together by ancient customs, family ties, religious bonds.

There is a strong feeling on the part of the sending churches in America and Great Britain that the local churches on these mission fields should support their own pastors and carry their own program. Mr. B. George, the village schoolteacher in the Telugu area of South India, is known as "a pillar of the church," although he is not an ordained minister. He is a teacher of the village school and as a volunteer Christian leader is accepted as the guiding spirit for the villagers who are members of the local Christian church. The group of church leaders such as deacons or elders have been confronted with the problem posed by the attitude of America and Great Britain. Since Mr. B. George is not a trained pastor, should they permit him to be their leader, should they invite him to become their full-time pastor and pay him a salary sufficient to maintain himself and family without having to teach school, or should they send to the Christian training school or seminary some distance from them and ask for a trained pastor?. What should they do?

3. *Among the Hill Tribes:* In northeastern India, practically the only people in the tribe who can read and write are Christians. A government official has been instructed to keep watch on a group in a particular tribe because it is rumored that they are not willing to have food from their area shipped into other parts of the country where there is greater need. One day the government official found in one of the overnight roadside bungalows, where people stop to sleep, a piece of paper on which were written some strong words against the government because of the food situation. What shall the government agent do? Shall he accuse the Christian leaders? Shall he report the matter to higher officials? Shall he

undertake to discover for himself whether or not there is really a plot on hand? What shall he do?

VI. That Which Compels Us (Comparing Religions)

People in American churches rarely encounter Muslims, Hindus, or Buddhists except as they share in the experiences of missionaries.

Plan a program to present the basic beliefs of Islam, Hinduism, Buddhism, and Christianity. As each of the non-Christian religions is described, some details should be given of the present strength and plans for expansion of this religion. Let the members of the group describe how they would lay the claims of Christ before believers of each of these religions.

The plans for doing this presentation need not be complicated. Each set of basic beliefs might be placed on the blackboard before the meeting begins, or placed on poster cards so that people might read them easily. A question and answer period should follow each presentation.

Special books that will be useful for this preparation are listed below:

Introducing Islam, by J. Christy Wilson, Chapters II, IV

Introducing Hinduism, by Malcolm Pitt

Christian Beliefs, by Ralph E. Knudsen, Chapters I - XII

VII. "What Hath God Wrought!" (Church Family Night)

This program is suggested for a church family night program, or it may be used by a college age group. It will present in concise form a simple demonstration of what has been accomplished in the ecumenical (pertaining to the "household of faith") movement, largely as a result of modern missions. Of necessity it will include

reference to countries other than India, Pakistan, and Ceylon, but it is hoped that this will focus attention on the way the younger churches are taking their places among the Christian forces of the world.

Setting: A very simple setting may be arranged with a lighted globe, placed on a table beside an open Bible; the table may be placed center on the platform so that it will have a meaningful position during the program. If flags of many nations are available, they may be placed across the rear of the platform to appear as a frame for the presentation. If these can be arranged without detracting from the central table, the flags will add color and significance to the setting.

Persons: Eight persons will be needed: a chairman, one representative for a National Christian Council, one representative for the International Missionary Council, one representative for a denomination, one representative for the World Council of Churches, one person to impersonate Dr. Rajah B. Manikam, and a young person.

Properties: Globe, Bible, table, banners marked for each person, flags if they can be obtained.

Presentation:

Hymn: "Jesus Shall Reign."

Scripture: *Philippians* 2:1-11 (R. S. V.).

Prayer: This may be led by the chairman who is to preside.

Chairman: (standing at right of center table) We present a visualization of accomplishments under the leading of God in the search for unity and mission in the many Christian organizations in the world. Let us hear first from a representative of a National Christian Council.

Representative of the N.C.C.: (enters left side of platform, and stands left side of table) A National Christian Council is the organization in any of several countries for Christian cooperation. For example, the National Christian Council in

India maintains an office in a centrally located city, employs staff members to direct cooperative work, and publishes a magazine that is called the *National Christian Council Review*. Its program includes such emphases as Christian literature, Christian home and family life, work among young people, and Christian education. It serves helpfully in negotiations with officials of the government and helps strengthen the Christian fellowship and witness. There are (1953) 34 National Christian Councils, as well as many other interdenominational groups not yet fully organized as councils.

Chairman: And now from the International Missionary Council.

Representative of the International Missionary Council: (enters left, stands beside the Representative of the N.C.C.) The International Missionary Council is the world organization that binds together all the National Christian Councils. It was officially organized in 1920 and has grown out of the world missionary conferences held in 1910, 1928, and 1938. The Council has offices in London and New York and through them tries to maintain an intimate contact with the Christian groups throughout the world. The program includes service in such fields as evangelism, Christian education, social welfare, Christian home and family life, and adult literacy and Christian literature. The U. S. A. unit of the I. M. C. is known as the Division of Foreign Missions of the National Council of the Churches of Christ (formerly the Foreign Missions Conference).

Chairman: And now we listen to a representative of one of the several cooperating denominations in the U. S. A.

Denominational Representative: (enters right of platform and stands next to Chairman. This person may be identified as belonging to your denomination. Make specific the references to work done by your denomination.) The leaders of many different denominational groups in many parts of the world have through the years developed programs that are very similar. The denominational work includes home and overseas missions, Christian education, publication of Christian literature, care for the aged, and many other related services.

One hundred and sixty-one (January, 1953) organized denominations are now members of the World Council of Churches.

Chairman: And now the Representative of the World Council of Churches.

Representative of the World Council of Churches: (enters right and stands next to Denominational Representative) In 1948 the World Council of Churches was constituted; it was composed then of 147 churches from 44 countries. It works through Commissions such as the following: Faith and Order, Evangelism, Life and Work of Women in the Churches, Churches in International Affairs; and Departments of Study, Youth, Inter-Church Aid and Service to Refugees, and Finance and Business. Between assemblies it operates through a Central Committee and its Executive Committee. The assembly held at Evanston, Illinois, August, 1954, is the second.

Chairman: Since many groups are represented in both of these world organizations, overlapping is prevented by joint committees. For example, such committees as the Committee of the Churches in International Affairs, and the Inter-church Aid and Study Department have already demonstrated this possibility.

One significant step was taken when the two world Christian organizations called one man to serve as a joint secretary. He is Dr. Rajah B. Manikam, one contribution of India to ecumenicity. He is represented here.

Dr. Manikam: (enters left, stands beside Representative of the I. M. C.) I speak not boastfully; but because I symbolize a bringing together of the efforts of two great church missionary organizations in their work, I shall tell you something of myself. I am the joint secretary for East Asia of the International Missionary Council and the World Council of Churches, having come to this newly created office from the secretaryship of the National Christian Council of India. I was born in 1897. I am a graduate of Madras Christian College. I have studied at Mt. Airy Seminary, Philadelphia, and at Teachers' College, Columbia University. I hold a Ph. D.

Degree from Columbia. For a time I was vice-principal of Andhra Christian College, Guntur, South India. I have attended several ecumenical conferences. I am an ordained minister of the Tamil Evangelical Lutheran Church.

Chairman: Another selection of an Asian for a place of world leadership in Christian circles came when Miss Sarah Chakko of India was elected one of the presidents of the World Council of Churches. Sarah Chakko's service in this capacity was short. She died on January 25, 1954. Her spirit will live on in future generations of students of Isabella Thoburn College and among the women in the wider Christian fellowship. Let us do honor to her by standing quietly for a moment of prayer, thanking God for her. (Take time for this prayer before the chairman continues.)

Chairman: In addition to these two organizations, there are others that sponsor and share in the holding of ecumenical conferences. In Kottayam, Travancore, South India, there was held the Third World Conference of Christian Youth under the sponsorship of the World Council of Churches in association with the International Missionary Council, the World's Alliance of the Y.M.C.A.'s, the World's Y.W.C.A., the World's Student Christian Federation, and the World Council of Christian Education and Sunday School Association. This was another evidence of the participation of India, Pakistan, and Ceylon in the Christian world—the selection of a town in Travancore as the location for this conference. A young person will bring to us the message from one of the delegations attending the conference. In effect it represents the spirit of all.

Young Person: (enters left, stands forward to read his message; then goes behind table and stands between those on the right and on the left) "The theme of the conference has been, 'Christ—the Answer.' By our very coming together we testified to our faith in the uniqueness and centrality of Christ in our world. Indeed, so great a faith in his uniqueness did we embrace that we came, expecting to find in him the answers to all our questions. The new light of the conference, however, was the understanding that Christ is the

Answer to God's questions, questions far more fundamental than those discussed in the ordinary intercourse of human society. God's eternal questions to the prodigal human soul—"Where art thou?" and "Who say ye that I am?"—find their answers in the crucified and risen Christ. We are confident that he who has begun a good work in us will bring it to completion."¹

Chairman: (repeats) confident that he who has begun a good work in us will bring it to completion. "What Hath God Wrought"—indeed! *Let us pray.*

Closing prayer: (by someone selected) That the gains in Christian fellowship will be strengthened; that the young people may follow closely the leading of God in building the church universal.

References: *World Faith in Action*, by Charles T. Leber, Chapters I, IX. (See the Bibliography, p. 45.) "Footprints in Travancore," "Ecumenical Courier," and "Ecumenical Press Service," produced by the American Committee of the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

VIII. Additional Suggestions

1. Invite to a women's meeting or a whole church meeting some Christian student from India, Pakistan, or Ceylon who may be studying nearby. Ask him to illustrate if he can the characteristic musical instruments used in his country, and/or the characteristic style of song—e.g., the Kalakshepam in the villages of South India.

2. Arrange a Christian Home Festival in which can be displayed for each country such simple things as cooking utensils, wearing apparel, devotional material available for family use. Borrow from missionaries or travelers. (See *Fun and Festival from India, Pakistan, and Ceylon*, by Irene Wells and Jean Bothwell; Bibliography, p. 00.)

¹ "Footprints in Travancore," American Committee for the Third World Conference of Christian Youth, page 24.

BIBLIOGRAPHY

BASIC BOOKS FROM FRIENDSHIP PRESS

These books are publications of Friendship Press, the Joint Commission on Missionary Education of the National Council of Churches. Order from your denominational bookstore or literature headquarters.

Under Three Flags, by Stephen Neill. Paper, \$1.25; cloth, \$2.00.

Face to Face with India, by Roland E. Wolseley, Paper, \$1.25; cloth, \$2.50.

Jeep Tracks, by Helen L. Bailey. \$1.00.

Introducing Islam, by J. Christy Wilson. 60 cents.

Introducing Hinduism, by Malcolm Pitt. 60 cents.

The Cross Is Lifted, by Chandran Devanesen. Paper, \$1.00; cloth, \$1.50.

Fun and Festival from India, Pakistan, and Ceylon, by Irene Wells and Jean Bothwell. 50 cents.

GENERAL BACKGROUND

Ambassador's Report, by Chester Bowles, New York, Harper and Bros., 1954. \$4.00.

Bhagavad-Gita, translated by Swami Prabhavananda and Christopher Isherwood. A readable version, with interpretative notes, available at news and magazine stands where Mentor Books are sold. New York, The New American Library, 1954. 35 cents.

Christian Beliefs, by Ralph E. Knudsen, Philadelphia, The Judson Press, 1947. \$1.75.

Great Is the Company, by Violet Wood. New York, Friendship Press; Revised Edition, 1953. Paper, \$1.25; cloth, \$2.50.

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New Hearts—New Faces, by Emory Ross and Gene Phillips. The story of how the battle with leprosy is at last being won. New York, Friendship Press, 1954. Paper, \$1.25; cloth, \$2.00.

That the World May Know, by Charles W. Ranson. New York, Friendship Press, 1953. Paper, \$1.25; cloth, \$2.00.

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The Land and the Well, by Hilda Wernher, with Huthi Singh. New York, The John Day Co., 1946. \$3.00.

The Story of India, by Jean Bothwell, New York, Harcourt Brace and Co., 1952. \$3.00.

World Faith in Action, edited by Charles T. Leber. Indianapolis, The Bobbs-Merrill Co., 1951. \$3.00.

Wrought by Prayer. A study of World Day of Prayer projects prepared by the World Day of Prayer Committee. Obtain through: Publication and Distribution, the National Council of the Churches of Christ in the U. S. A., 120 E. 23rd St., New York 10, N. Y. 50 cents.

PAMPHLETS AND PERIODICALS

About India. Government of India Information Service, Embassy of India, 2107 Massachusetts Ave., Washington 8, D. C. No charge.

Allahabad Packet. Descriptive brochure about Allahabad Agricultural Institute, picture sheet, and latest issue of *Your Allahabad News*. Board of Founders, 156 Fifth Ave., New York 10, N. Y. 15 cents.

India News. Releases from the Government of India information Service, address as above. No charge.

National Christian Council Review. The Wesley Press and Publishing House, Mysore City, India (American Agents: International Missionary Council, 156 Fifth Ave., New York 10, N. Y.). \$2.00 for yearly subscription, 12 issues.

Political and Economic Developments in India, by Raymond A. Dudley. Division of Foreign Missions, National Council of the Churches of Christ in the U. S. A., 156 Fifth Ave., New York 10, N. Y. 10 cents each; \$8.00 a hundred.

World Literacy News Letter. A monthly leaflet published by the Committee on World Literacy and Christian Literature, Division of Foreign Missions, address as above; 1951 issues. Write to the Division for rates on copies singly and in quantity.

MAPS AND ACCESSORIES

Accessories. For place mats, puzzle maps, and napkins, write for information and prices to Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind.

Covers. This year several thousand new book covers are available for your use as place mats, menus, and programs. While they last, order directly from Friendship Press, 257 Fourth Ave., New York 10, N. Y. 50 cents for 50.

Display Packet. The posters showing the enlarged book covers may be ordered from Friendship Press, address as above. \$2.00.

Flags of the United Nations. Annin and Co., 85 Fifth Ave., New York 3, N. Y. 50 cents per flag. Write to Annin for name of retailer in your area.

Outline Map of India, Pakistan, Ceylon, and Burma. New York, Friendship Press, 1954. Wall size, 25 cents; small, 35 cents a dozen. Order from denominational depository.

Political Map of India, Pakistan, Ceylon, and Burma. New York, Friendship Press, 1954. Wall size, 50 cents; notebook size, 50 cents a dozen. Order from denominational depository.

AUDIO-VISUAL MATERIALS

Filmstrips on India and Pakistan

India—My Country, script by Alice Hudson Lewis. Color, \$12.00. Order from Friendship Press.

Today in Pakistan, script by Alice Hudson Lewis. Color, \$12.00. Order from Friendship Press.

Film

The Village of the Poor. Broadcasting and Films Commission, 220 Fifth Ave., New York 1, N. Y. Write to your denominational depository for information on rental.

For a list of audio-visual materials on India, Pakistan, and Ceylon, send 10 cents to the Audio-visual Committee, Friendship Press, 257 Fourth Ave., New York 10, N. Y.

PLAYS

Physician in Charge, a one-act play by Jeanne Carruthers. New York, Friendship Press, 1954. 50 cents.

That Heaven of Freedom, a one-act play by Dorothy Clarke Wilson. New York, Friendship Press, 1954. 50 cents.

P. S.

Miss Jones began this Guide by inditing a friendly note to you. The editor is an unobtrusive person and rarely says a word to the reader. May I venture a postscript just for once to pass on a little good news.

When dealing with the health situation in the area under study this year, you are bound to come across the age-old problem of leprosy. Sufferers from Hansen's disease have been calling out "unclean" since long before our Lord's time. People have shunned and even hated lepers. Now the "incurable" disease is yielding to modern medicine applied with Christian love. Be sure to read the thrilling story called *New Hearts—New Faces*. It's listed in the bibliography.

My next piece of news is of the "sneak preview" kind. At the last moment, room was made in the Annual Announcement for A. M. Chirgwin's *The Bible in World Evangelism*. Even Bible students will be amazed at this record of the effectiveness of the Scriptures in opening men's hearts and changing whole cultures.

This book tells of colporteurs and Bible women in India, Pakistan, and Ceylon—but it also roves the world to provide you with illustrations of scriptural evangelism for years to come.

Best wishes for a good study,

From your editor,

LESLIE C. SAYRE

Dear Leader:

Miss Jones has a chance to talk to you inside these covers, but may I have a word with you right here? I'm a member of the planning committee that is responsible for missionary study materials each year.

Ever hear of the person who walked the whole length of a well-stocked cafeteria and ended up with a trayful of celery? Neither did I, but I've known people to insist on choosing only one book and then complain of a dietary deficiency—too dry.

This guide is like a menu. It presents a generous variety to suit every taste and purse. Are you ready to order?

APPETIZERS

Jeep Tracks—fresh from our truck farm

India—My Country—"reely" colorful

Today in Pakistan—visually delightful

MAIN COURSE

Under Three Flags—substantial but not heavy

Face to Face with India—zestful and satisfying

DESSERT

Fun and Festival—light but not fantastic

The Cross Is Lifted—sheer inspiration

Physician in Charge—the climax du jour

Cordially yours,

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JE:fp